

# Racial Characteristics - 1934

Lenoir, N. C. News-Topic  
January 29, 1934

## HARDNESS OF THE NEGRO'S HEAD

It has often been said that a negro's head is as hard as a stone and its power of resistance to any other object is something to be reckoned with. At Kinston, a few days ago, it was demonstrated that this is a fact when Ernest Styles, negro, fell from a truck loaded with two bales of cotton and the wheels passed over his head and not a dent was made on it. And at Birmingham, Ala., during the Christmas holidays, W. O. Pearson, negro, and a brother-in-law, Frank Bishop, had an argument when Bishop pulled a .45 calibre pistol and fired. Pearson didn't fall. Instead he fired his owl head and Bishop pitched forward mortally wounded. Officers took Pearson in custody and noting a wound on his forehead took him to the hospital for treatment. Physicians probing the wound extracted a .45 calibre bullet. The bullet is on display in the sheriff's office, a token to a hard head. Several years ago a negro was walking along a Goldsboro street near where a building was being erected felt something strike him on the head. It was a brick that had dropped from the workman's hands four stories up. Looking up from where the brick had fallen the negro yelled, "Watch out, you, where you are dropping dem bricks. You might hurt somebody." If you want to hurt a negro don't hit him on the head, aim at his heel.

## INDEPENDENT

Montrose, Pa.  
FEB 1 1934

## AMOS AND ANDY ARE TRUE CHARACTERS

Certain classes of colored people feel that the Amos and Andy programs are an insult to their race. In Philadelphia and New York a number of Negro ministers and their flocks are up in arms over this popular radio feature. They say the programs caricature the colored people. The broadcasting companies are being showered with protests.

We fail to find in the Amos and Andy program any reasons for this grievance. So far as we can see there is no attempt to ridicule or deride the colored people. Amos and Andy are no more typical of the colored people of America than are certain "white" radio characters typical of the white people.

As a matter of fact, there is not a more lovable character anywhere than good old Amos. He is a credit to the colored people. He plays the part of a real gentleman and possesses the qualities that both the white and colored people can afford to cultivate. His common sense and fine human qualities make him a real moral example to all classes of people.

And as for Andy, he is not quite as big a fool as his colored critics are trying to make out. He is vain, pompous, conceited, always trying to "put on the dog," but he has many admirable qualities. Without him, the nightly performance would fail to provide the fun it has for so many millions of radio listeners. Among them, certainly, must be many thousands of colored people who find in the program no effort to ridicule their race.

It would be a loss to have Amos and Andy taken from the air.

HARRISBURG, PA.

PATRIOT

MAR 20 1934

## NEGRO AS A CITIZEN

Is the Negro a good citizen? The father of William Dorsey is an answer. He observed the boy bringing home bags of junk and other material of which the father was suspicious. He tipped off the police and surrendered his own son to answer charges of robbery.

That pretty much answers the query about the Negro's citizenship so far as one individual is concerned. Not all colored fathers are as right-minded about their son and citizenship nor by any means are all white fathers.

None but a father can realize what it means to surrender a child to the police, but William Dorsey's father has done something that ought to change some impressions about his race as well as set an example in good citizenship for all persons.

## White Ethiopians

A correspondent writes quoting us in part an article by Addison E. Southard, white, U.S. Minister to Ethiopia, published in the National Geographic Magazine for June, 1931.

Southard there says: "The true Ethiopian is often decidedly dark complexioned and his hair is frequently somewhat more than curly, but he is not a Negro."

The American minister adds that Ethiopians are the result of a mixture of Jews and Arabians with non-Negro tribes of north-eastern Africa.

Many white people are jackasses on the race question. The Ethiopians are Africans. They conquered and ruled Egypt and many surrounding tribes 1100 years B.C., while many Nor-

dics, still in savagery, drank blood instead of champagne.

The word Ethiopia means black. Herodotus, ancient historian, divides them into two groups, a straight-haired race and a woolly-haired race.

When Southard says Ethiopians are not Negroes, we presume he means to claim them for the white race.

But if black, woolly-haired Africans in Ethiopia are white, maybe this United States minister hasn't been to certain parts of his own country; for example, Virginia, where one drop of African blood changes any white person immediately into a colored one.

Whatever other reasons may be evidenced, this certainly is one why no white person like Mr. Southard should be sent to Ethiopia as U.S. minister.

## "AUTHENTIC NEGRO TYPES."

In his review on "Brain Sweat," which played a brief engagement at the Longacre Theatre, New York City, Bernard Sobel, dramatic critic for the Daily Mirror commented in part thusly:

Authentic Negro types, flavoring some vernacular and a slender underlying comedy element, made "Brain Sweat"\*\*\*far superior to many plays that have been opening and closing for weeks.\* The author was perhaps best in his first act in which he showed Negroes at home, chauvinistic in their affections, prying into each other's lives, striving to be decent. Superimposed upon a civilization that is not theirs, but which many accept in a naive way, they are both comic and pathetic specimens of humanity.

No one doubts Mr. Sobel's good intentions. Obviously he wanted to give "Brain Sweat" a boost. But in doing so it can't be said that he gave a very complimentary or faithful composite picture of one-tenth of America's population. It is conceded that there are Negroes who are chauvinistic in their affections, who pry into each other's lives and who strive

charge often is made that the race is super-sensitive; that Negroes, especially those who object to these wholesale characterizations, are hostile toward any endeavor to depict the Negro in a primitive, lewd or lawless state. But this is an unfair indictment. Our contention is that authentic Irish, German, Jewish, Italian, English or French types are to be found in large numbers who are chauvinistic in their affections (Hitlerism for instance); who pry into each other's lives and who strive to be decent. It is our contention further that there are many thousands

INDEPENDENT

LEONARD N. C. NEWS-TOPI  
January 29, 1934  
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*Montrose, Pa.*

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Obviously he wanted to give "Brain Sweat" a boost. But in doing so, it can't be said that he gave a very complimentary or faithful composite picture of one-tenth of America's population. It is conceded that there are Negroes who are chauvinistic in their affections, who pry into each other's lives and who strive to be decent; but are not thousands of whiteness to this country's development and progress. It was in 1919 that the three hundredth anniversary of the coming of the Negro to the United States was celebrated, his advent antedating the arrival of the Pilgrims on the Mayflower and their founding of Plymouth Colony by one year.

We should like Mr. Sobel to explain, if he can, what he means by saying that Negro Americans have been superimposed upon a civilization that is not theirs, but which many accept in a naive way? It is evident that the dramatic critic for the Daily Mirror is unfamiliar with the history of the Negro in America and unaware of the race's contribution to the United States was celebrated, his advent antedating the arrival of the Pilgrims on the Mayflower and their founding of Plymouth Colony by one year. When criticisms of this kind are made against the tendency of white writers to generalize in their portrayals of Negro life, the charge often is made that the race is super-sensitive; that Negroes, especially those who are hostile toward any endeavor to depict the Negro in a primitive, lewd or lawless state. But this is an unfair indictment. Our contention is that authentic Irish, German, Jewish, Italian, English or French types are to be found in large numbers who are chauvinistic in their affections (Hitlerism for instance); who pry into each other's lives and who strive to be decent. It is our contention further that there are many thousands

of Negro Americans who do not come in this category.

No Heywood Broun or Charles Edward Russell would be guilty of committing such a faux pas; for they have studied Negro life at close range and do not write on the subject from preconceived notions or hearsay. It would be quite an experience as well as an education were Mr. Sobol to appear before a Harlem audience, try to explain what he meant by saying that colored Americans of the present have had superimposed on them a civilization, not theirs, but which they accept in a naive way, and then listen to what men and women of the race had to say in rebuttal.

## Ruminations

By J. A. ROGERS

### Date of Creation And Origin of Man.

SEVERAL persons have objected to my article on the Queen of Sheba and the statement that "It is probable that the Negro people of Asia brought civilization to Ethiopia and Egypt from whence it came to Greece, and thence to the rest of Europe, including England." Mr. Charles C. Seifert, for instance, charges me with "Having joined that army of prejudiced and white scholars, who have fixed notions of the inferiority of the black or Ehtiopian race, notwithstanding the many glaring historical facts to the contrary."

Mr. Seifert's letter of three pages convinces me that he is far more patriotic than he is scientific. Space will not permit my taking up his argument. Indeed, if I must be truthful, rather than polite, it would be a waste of time, for the authorities cited by Mr. Seifert are considered authorities no longer. There are, however, certain general truths of theirs, some of which deal with the Negro, that are still valid. I will rather give briefly what modern archaeology has inclined me to think of the origin of man and the so-called Negro, in particular.

### From Infinity.

MORE and more I find myself believing that this earth has always existed and mankind with it. Archbishop Ussher about a century ago fixed the date of the Creation at 4004 B. C., but archaeology, which is as real as Ussher was vapory, has set the date of life on this planet at about 50,000 million years, which is a period so vast that one might almost say it is eternity. Much of the land on which mankind once lived is at the bottom of the ocean now and much of what we now live on was once there also.

namely, wake up. They need to visit the museums and read books on modern scientific discovery. It weakens one's case to use outworn information.

### Debuts Ham Existed.

THE ABOVE applies with ever greater force to another critic, Mr. Amos Wilson, who objects to my saying that Cheops, builder of the Great Pyramid, was a Negro and that Moses, according to Arabian traditions, was one also. Mr. Wilson bases his arguments on Shem, Ham and Japheth, who, as I pointed out then, are only traditional figures, and very likely never existed at all. This was merely tradition attempting to account for the different varieties of mankind. Moses also may be a purely traditional figure, but even as a traditional figure, in their writings, believed him to be a Negro.

Again Wilson brings up a kind of argument that might have been used a century ago to prove that Cheops could not have been the "son of Ham," and therefore not a Negro. Only fossils today believe that the Negroes originated from Ham or that the Jews sprang from Shem. To the best of my knowledge all that ancient civilization extended from India all the way to Egypt and Ethiopia, long before Cheops, was Negroid. The Sphinx, which may be older than the Great Pyramid, is clearly a symbolic Negro, who was worshipped as a god. Finally in the Boston Museum, where I saw it, is the first denizen of the so-called New World. In any case there is a fair proof that he was here long before Columbus. For aught we know he might have migrated from America to Africa.

Now assuming that man had an origin, no one knows in what part of the world it was. It might have been at the North Pole or land that is now in the depths of the Pacific Ocean. As to the present human race there is a strong probability that the so-called Negro was the parent from which all the other so-called races sprang. All the earliest skulls are Negroid. There is reasonable proof that the Negroa lived in all the tropical belts of the world and that he was probably the first denizen of the so-called New World. In any case there is a fair proof that he was here long before Columbus. For aught we know he might have migrated from America to Africa.

New York Herald-Tribune

SEP 23 1934

Exotic Americans

THE ARIZONA HINDUS—reading that Great Britain proposes to protect their rights, many were probably surprised to learn that they exist. Yet this is but one of numerous small, exotic colonies which live in America, peaceable and narrowly known, until some chance brings them into the news. Our land is a world's fair of the villages of travel stories. There are strange groups, outside of cities, whose isolation the melting pot has never dissolved.

The Hindus of Arizona are no more startling than the Moors of southern Delaware, who make a lonely living with courage and resource. One story tells that their ancestors were Moroccan captives of war, bought from a stranded slave ship by a Madame Regua who before the Revolution lived in Indian River Hundred, near Lewes. It is said that she was pleased by their dignity and intelligence and purchased them instead of Negroes for her compound. Their many descendants associated neither with whites nor Negroes, but occasionally admitted a Nanticoke Indian to the circle, and ever since racial feeling

has kept them solitary, though they enlarged their lands and founded a town named Moorton. Most became farmers. Their architects and masons developed an original and graceful style of their own. They maintain churches and good schools; are excellent citizens. Lately, in Sussex County, they have been reviving the peculiar old Eastern Shore industry of "cypress mining."

This is a calling as rare and restricted as themselves. With such quaint tools as riving-trows, shingle-hosses and ramping-sticks, in the old days, they dug up cypress logs that had been buried under mud and peat for ages, these being used to make the artistic and highly prized shingles that still adorn mossy, weathered old homes in southern Delaware, now worn thin by the elements, but never decaying. This sheathing of soft cypress gives the sleeping dwellings their gray luster by day and their lavender shadows at sunset." For more of such precious shingles the hard-working Moors are probing the swamps again, as they did before the Civil War. Like the Hindus in the Salt River Valley, they have shown an ingenuity and perseverance that we like to call American.

## Negroes Found To Be Eating Missing Deposits Of Clay

MEMPHIS—(P)—Memphis police have solved the mystery surrounding a gradual disappearance of two clay deposits on the banks of the Mississippi River.

In fact, Police Chief Will D. Lee said Thursday his officers have found Negroes, by the dozens, eating the earth away—munching on it as if it were a great pork chop or a huge brick of ice cream.

And what's more startling about the whole thing is that Memphis physicians agree that some medicinal benefit may be derived by the imbibers if they happen to be suffering from anemia or intestinal parasites.

"They are loading it by the bucketful, digging it out with picks, knives and spoons," Chief Lee declared. "There is no law against it and there is no way to stop them."

The chief estimated a ton of clay had been moved from the river banks recently.

Police Capt. Phelan Thompson said one Negro informed him his wife and her sister had an average of 10 pounds of clay a week and suffer no ill effects.

Dr. Louis Leroy, a diagnostician, gave the bewildered peace officers this explanation:

"Clay eating is not at all an uncommon practice among primitive peoples suffering from anemia or intestinal parasites. The practice is known to the medical profession as 'picre.'"

The physician said that anemic children, or those suffering from rickets, often are found tasting of

slate pencils or chalk or bits of plaster.

## Ebon Santa Claus Is Booed By Youngsters

RICHMOND, Va., Dec. 25.—(AP)—Santa Claus got the bird here today. It happened thus:

A score of negro children, being entertained at a Christmas party in the negro transient camp, there shouted their disapproval of a conventionally-attired St. Nick, above whose snowy whiskers gleamed the ebony features of one of their own race.

Santa Claus, they protested, was a white man. Otherwise the party was a success.

# Racial Characteristics — 1934

## NEGRO DIALECT.

The following observation was made by Louis Sobol in his column of the New York Evening Journal:

The New York Age, the national Negro weekly, devotes a column editorial to the letter published here recently from Hendrik de Leeuw and complains bitterly that "what Hendrik de Leeuw should know is that a tacit understanding exists among white American writers and motion picture men not to depict Negro peoples at their best but at their worst or not at all." It also protests that while "Mr. Sobol has been so kind and liberal-minded as to publish Mr. de Leeuw's letter," he would (meaning this reporter) "never distinguish himself as a writer of Negro dialect. The story would have been just as humorous (referring to a tale I ran some weeks ago about Jack Benny's maid) if he had quoted the maid in pure United States; it was a good bet that if there is a colored maid she speaks better English than either Dempsey or Benny." Frankly, while I am willing to agree with the Editor of The New York Age that I am not the best writer of Negro dialect, I will not concede that stories dealing with Negro characters should endow them with lofty English rhetoric any more than I would want to tell an Irish story without indicating the brogue or a Jewish story without the accents.

It would be unfair to accuse Mr. Sobol of intentional evasion; and yet in view of his developed mentality and keenness of perception, it is puzzling how he missed the real point raised in The New York Age editorial. No request was made that white writers put in the mouths of Negro characters "lofty English rhetoric," but we do insist that the English put in the mouths of Negro characters be the same that they daily speak and are taught in our public schools and colleges.

Mr. Sobol's chief fault is that he does not know when to use Negro dialect. There's a time and place for everything. There are

Negro characters and Negro characters. If thousands of young colored men and women the well meaning columnist consulted his files in the United States fill menial jobs who he would note that he has become addicted are high school or college graduates. This is to using Negro dialect whenever quoting a member of the race. If this habit persists Dr. R. R. Moton, President of Tuskegee Institute Dr. W. E. B. DuBois of Atlanta University and Dr. Mary F. Waring, President of the National Association of Colored Women, will be included in his category of dialecticians.

The Irish story or the Jewish story to which Mr. Sobol refers involves as principals the foreign-born who speak broken English. And they can be found by the hundreds in New York today. But we challenge the New York Evening Journal columnist to produce a single Negro resident who faithfully uses the dialect of which he seems so fond. The truth is, and this assertion is made without fear of contradiction, it would be difficult to find one Negro out of ten in the whole United States who can correctly speak or write Negro dialect, which was attributed to illiterate primitive Negroes of yesteryear. The Paul Laurence Dunbars as dialect writers, are few and far between.

As was recently stated in these columns, the Negro's accent, like the white man's accent, is very largely determined by that section of the country in which he was born and reared. It is safe to assert that the Connecticut born Negro, unless unschooled, speaks no differently from Mr. Sobol. It is a fact that you can't differentiate between the speech of white and colored in the Southland unless furnished with ocular proof. You certainly cannot determine who's who by their accent.

No little confusion seems to exist as to what is dialect and what are idioms. A Negro maid in a motion picture invariably says "you all" and other idioms which are just as characteristic of the speech of some Southern whites as some Southern Negroes. Perhaps Mr. Sobol and other white writers have unconsciously become unduly influenced by the screen, which is rendering the Negro and America a great disservice by seeking to type and standardize twelve million people of different complexions, stations in life, philosophy and cultural advancement.

because of the economic inequalities and barriers which they encounter because of color prejudice. It, therefore, does not follow that because a Negro is a maid she is a character from whose lips should flow dialect. The same is said for the Negro porter—Pullman or otherwise—despite the unfair or misleading screen burlesques.

Of course we are dealing with realities not legends, such as all Negroes are always happy and carefree; every Negro can do the Charleston and Black Bottom and every Negro is wild about chicken and watermelon. It is the firm belief of The New York Age that instead of possessing a superficial knowledge of Negro life in America, if white writers studied their subject more thoroughly, and with an open mind, their viewpoints and conclusions would take on a more accurate and intelligent perspective, which would make for interracial amity, less misunderstanding and a more tolerant and united America.

# HARLEM-NEGRO ACCENT.

Brooks Atkinson, who writes so interestingly and capably the dramatic criticisms for The New York Times, held a post mortem on Paul Green's saga of the Negro race, "Sweet Chariot." His ruminations in retrospection revealed him a liberal who welcomes the breaking down of artistic prejudices and the widening of the horizons of playgoing by theatrical experimentation; but some of his observations raises a suspicion that one who is looked upon as an authority in his field knows very little about Negro life. Mr. Atkinson comments:

Excepting the speech of Frank Wilson, Warren Coleman and Rose MacClendon, and one or two other actors, the accent was more Harlem than Negro. Does Mr. Atkinson labor under the impression, an erroneous one, that colored Americans speak a "Negro language?" Perhaps he is justified in finding fault with the speech of most of the cast. Maybe their efforts at articulation were out of character, creating the impression of marked familiarity with city ways instead of being a true representation of the plantation. If exceptions were taken on this score they should have been clearly stated.

Those who know their Harlem can attest to the diversity of accents in a population of more than 250,000. There are Negroes who hail from the various sections of the United States whose place of birth and environment are often reflected in their speech the same as in the case of white Americans. There are the foreign-born, to wit: the West Indian, whose upbringing under British influence is easily detected; also those born and reared in French or Spanish-speaking countries, and the native African. Instead of any particular "Harlem accent," which even those who first saw the light of day in New York do not possess, this unique community can boast of a babel of accents.

Were Mr. Atkinson to visit various Southern communities he would find it impossible to distinguish between white and

colored if they were put in the same room for their speech is indigenous and the same. It is true there are some colored people who settle in New York who could ask: "Pawdon, Roll my Southern accent," if they lived to be 100 years old. But the same can be said of thousands of white people originally from Dixie who are making New York their home. And who can deny that the Bostonian—be he white or colored—does not bring his Back Bay accent along to have and to hold?

The white critic and white playgoer usually evince a preference for the unreal rather than the real when Negro life is depicted on the stage. Brooks Atkinson refers to the artistic success of "The Green Pastures," admittedly the biggest dramatic sensation in years. But who can rightly say that the characters are more real than unreal. Could it be true that "Roll Sweet Chariot" was clothed too much with realism and played with too much fidelity to please the critics?

When Mr. Atkinson complains that the accent of some of the players was "more Harlem than Negro" there is a suspicion that some of the characters did not conform to the preconceived, imaginary figures which befuddle the mind's eye of well-meaning white Americans, who do not know the Negro race as it is, with its variegated and heterogeneous membership, but who want to consider it a homogeneous group in speech, attitudes, tastes and characteristics, due fundamentally to skin color.

## Brazilian Negroes' Jungle Rites Are Studied By Scientists Who Lay Hands to Their 'Magic'

PERNAMBUCO, Brazil, Nov. 12 (AP).—Weird shadow dances and cantricks performed by Brazilian Negroes for the benefit of science and suffering. One authority here described the results of ritualistic practices common in Brazil as "induced hallucination" and said usually the sufferer starts his troubles after a seance to which he goes in the hope of allaying "unrest brought on by some intimate disorder." "The patient is kept awake several nights and put through weird, exotic rites," this authority said. "In the end, by the power of suggestion, it is believed that many

gestions, he is allowed to go in the belief he has been cured of his mental malady, and he is from then on a sworn believer. "There, briefly, you have one of the most important problems in this congress." To illustrate the lectures and discussions typical dances and cantricks have been arranged. Negro immigrants and their descendants from Africa have been brought here to perform before the congress in typical jungle settings. Presiding over the congress is Dr. Ulysses Pernambuco, one of the foremost Brazilian authorities on African origins. Among several Americans consulted in preparation for the congress were Waldo Frank, Edward C. Hayes, Harvey Elmer Barnes, Clark Wissler and Francis B. Simkins.

Birmingham, Ala. Post  
October 19, 1934

## Professors Find Negroes Adapt Selves To Any Life

Although Whites Show Clean-Cut Superiority In Tests Of Intelligence, They Do Not Adjust Themselves To Every-Day Problems Quite So Quickly

TUSCALOOSA, Oct. 13.—(Special.)—The white race is not clearly superior to negroes in the matter of making adjustment to every-day problems of life, two University of Alabama psychology professors concluded today after a survey of white and negro students in both the North and South.

Whites show a clean-cut superiority in strict tests of intelligence, dealing with abstract situations, but "evidence of superiority in personality adjustment" is not so plain.

The tests were made by Dr. Verne Sims, associate professor of psychology at the University of Alabama, and Dr. James R. Patrickline with recent discussions indicating the low correlation between intelligence and personality," the psychologists point out.

The survey was made among students at Ohio university and Wilberforce college in the North, and at the University of Alabama and Tuskegee Institute. It included tests for introversion-extroversion, dominance-submission, self-sufficiency and neuroticism.

**'Clinging Vines'**  
Whites tend more to be introverts than do negroes, the survey showed. That is, they seek solution and escape from their problems within themselves, and are more subjective in their thought processes.

Dr. Sims and Dr. Patrickline also confirmed the popular belief that the "clinging vine" type of girl is to be found more frequently in the South than elsewhere. At any rate, Northern girls showed up in the tests as the more dominant

AUG 4 1934

# HALDANE DERIDES

## NAZI RACIAL TENET

British Geneticist Asserts  
Person's Ancestry Cannot  
Reveal His Abilities.

### McDOUGALL IN AN ATTACK

Psychologist in London Assails  
'Chaos' and Bickering Among  
the Workers in His Field.

By FERDINAND KUHN Jr.

Wireless to THE NEW YORK TIMES.

LONDON, Aug. 3.—For the second time in three days the Congress of Anthropological and Ethnological Sciences heard tonight another assault on racial theories such as those held by Nazi Germany. Tonight's speaker was J. B. S. Haldane, Professor of Genetics in the University of London, and his attack supplemented that made on Tuesday by Sir Grafton Elliot Smith, noted British anthropologist.

Declaring that knowledge of a man's ancestry throws little light on his capabilities, Professor Haldane said:

"Whatever innate differences in ability may exist between races they are clearly of an overlapping type. If South African Negroes are ever afforded equal cultural opportunities with whites it may be found that a smaller proportion of them can reach a given standard. But it is already certain that some Negroes can reach higher cultural levels than most of the whites.

"The doctrine of the equality of man, although clearly untrue as generally stated, has this much truth—that on a knowledge of their ancestry we cannot yet say one man will and another will not be capable of reaching a given cultural standard."

#### Cites European Overlapping.

"The so-called races within Europe have a much more dubious status. In respect of physical characters they overlap to a considerable extent. Any population may be 'racially homogeneous' in the sense that its genes have been

thoroughly mixed by random mating, but there is no reason to believe such populations differ in any but a statistical sense—the same genes being found throughout, though in different proportions.

"Within such a population a man of a given type—for example, a 'Nordic' with a long head of hair and blue eyes—is no more likely to have a high proportion of Scandinavian ancestry than a relative not possessing those characteristics. Nor is it possible in the present state of our knowledge to determine the proportions of ancestry in a given population which belonged to various hypothetical races in the past."

Professor William McDougall of Duke University, one of the foremost American psychologists, startled the psychology section of the congress today with a bitter attack on the "narrow thinking" of most workers and teachers in his field. The dissension is so bitter and bewildering, he declared, that some supreme body—perhaps a group of outstanding psychologists—is needed to end the warfare among conflicting schools of thought.

#### Urges 'Approved' Psychology.

"All sciences in the beginning become conscious of their need for psychology and even clamor for a psychology adequate to their needs," Professor McDougall said. "The world needs an authoritative approved psychology which all sciences may invoke and apply to their special problems. And we have no such body of constant teaching to give them. We continue to be divided into hostile sects—Freudians, Behaviorists, Gestalists and what not—or we pursue various highly specialized lines of research to the exclusion of all else.

"We are told that the number of men capable of forming an independent judgment on the relativity of theory in physics is only seven. Perhaps more than seven are qualified to play a similar rôle in psychology. Whatever their number, it does seem much to be desired that they shall somehow get together and see if they cannot produce some generally acceptable order and system out of the present chaos."